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BAPTIST MISSIONARY MAGAZINE.

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American Baptist Board of Foreign Missions.

A'sa'm.

JOURNAL OF MR. BROWN.

[Continued from p. 117, last vol.]

During the latter part of 1837, Mr. Brown was accustomed, when his health allowed, to conduct worship every evening at the mission school-house, by reading the scriptures and prayer, in the native language. A good number were generally present, most of them workmen, who had been in the employ of the mission. They appeared to listen with great attention; and though no present fruit was witnessed, hopes were entertained that the truths communicated were not dispensed in vain. Notices of tracts and portions of scripture printed during the year, and of the establishment and condition of the schools, have been given in former numbers of the Magazine.

A'sámese Translation of Matthew commenced—Orthography of proper names—Terms susceptible of translation not to be transferred.

Sadiyá, Jan. 1, 1838. Commenced translating the Gospel of Matthew into A'sámese. Have already revised some parts of it, as the Sermon on the Mount, from Dr. Carey's translation. Finding that this translation is much more defective than I had supposed, I have concluded to make a new translation, and, after rendering it as perfect as I can, with the assistance of my teacher, compare it verse by verse with Dr. Carey's, and make further corrections. By this means I shall avoid many minor errors which would have escaped unnoticed in a mere revision.

During the present year, I hope to complete the translation of the four gospels into A'sámese, and portions of the same into Khamtí, together

with a translation of the Catechism in Khamtí. In the mean time I shall endeavor to be making additions to the dictionary, which I have begun in Khamtí, and I also intend to commence one in the A'sámese. Although we engaged in this mission with an especial view to the Khamtis and other Shyáns, yet finding ourselves surrounded by A'sámese, among whom the call for immediate labor was more pressing, and it being very difficult to procure a good Khamtí teacher, I have hitherto devoted my attention mainly to the A'sámese.

8. For about two months past, there have been constant rumors of attacks meditated upon this place by the Singphos; but we have been disposed, hitherto, to regard them as mere rumors, exaggerated by the fears of the natives. It has been ascertained, however, that several stockades have been built, and that the Pishí Gám has commenced hostilities upon the Bisá Gám, an ally of the English, in consequence, as it is reported, of an old feud existing between them. To-day, Lieut. Millar, the commanding officer at this station, has gone with a small body of troops, to resist any encroachments of the hostile tribes, and, also, for the purpose of ascertaining whether the Burmese are making preparations for a descent upon A'sám, of which there have been several rumors. In consequence of the exposed situation of our houses, in case of an attack, we have concluded to put up a small building within the cantonments, for the safe keeping of our goods, and as a place of refuge, should we be obliged to flee from our houses.

13. Finished the first two chapters of Matthew. Found so much difficulty in settling the orthography of the proper names, especially those from the

Hebrew, that it appeared necessary in the outset to fix on some general system of rules, for the transference of all proper names, both from the Hebrew and Greek. After considerable study, I have fixed on the following plan:—

1. All Hebrew words, used in the Old Testament, to be spelt according to their Hebrew orthography, and not according to the orthography of the Septuagint, or of the English.

2. Hebrew words from the Old Testament, occurring in the New, to be conformed to their orthography in the Old.

3. All the long Hebrew vowels, viz. Qamets, Tseri, Hireq magnum, Holem and Slureq, to be expressed by the accented, or long vowels á, é, í, ó, ú; and the short vowels, viz. Pattah, Seghol, Hireq parvum, Qamets, Hateph and Qibbutz, by the simple letters, a, e, i, o, u; the composite shevas being expressed according to their short vowels, and simple sheva, when vocal, being denoted by a, the shortest of all the vowel sounds.

4. The Greek vowels to be expressed by the corresponding Roman letters, distinguishing them by the accent when they are long.

5. The Greek and Hebrew consonants being, with two or three exceptions, settled by long usage, will not require any particular rules. Final s, to be dropped in transferring Greek proper names, as few of the oriental languages admit this letter at the end of a word, and some of them allow no final consonant whatever.

19. Were alarmed to-day by a report of some boatmen, who said that br. Cutter's horse was caught by a tiger. As br. Cutter had gone out to visit his schools, and we supposed he rode on horseback, we felt great alarm for his safety. I started off in the direction where the horse had been seen, but soon met the men returning with him. The poor creature was dreadfully mangled. Ascertained that br. Cutter did not ride, but had gone to his school to-day on foot. An unusual number of tigers have been seen at Sadiyá this season, and the natives are in such fear of them, that no one ventures to travel any distance alone. It is generally supposed that there is no danger of attack from a tiger, if two or three persons are in company. Although so terrific an animal, yet he is very cowardly, and, like the cat, always springs upon his prey by stealth. If he misses his aim at the first spring, he often

rushes back into the jungles, and leaves his victim to escape.

20. Finished the first seven chapters of Matthew, one sheet of which has been printed. Find some difficulty in obtaining suitable words for the translation of particular terms, such as *Gentiles, sabbath, prophet, synagogue, raca, amen, &c.*, but have thus far succeeded beyond my expectations. I am convinced that the rule of the Board, to translate every word which can be translated, (excepting proper names, of course,) is the only rule which can be adopted with any consistency. As to the word *baptize*, there is no excuse for leaving it untranslated, as it may be presumed every language on earth contains words synonymous with *dip* or *immerse*; or if the meaning be to *sprinkle*, it will be equally easy to find terms expressive of that ceremony also.

Khamti Catechism—Comparative Merits of the Roman and Burmese Characters.

Feb. 16. Finished the Catechism in Tai, or Khamti. I have not been able, till within a fortnight, to obtain a teacher upon whom I could depend for the correction of errors; otherwise I should have completed it long before. The Shyán teacher whom I brought up from Gowáháti, left me about a year ago, to engage in farming, and it was only by offering him high wages that I could procure his assistance for the last two weeks. I have prepared copies in both the Roman and Burmese character. The orthography in Burmese characters is so unsettled, that I expect it will need many alterations, and therefore we shall print only a small edition. There appears to be no general system of writing the Tai in Burmese letters, each copyist spelling according to his own fancy. I doubt whether any two could be found who would spell all words alike; and in no native book which I have yet seen, is the orthography uniform and consistent with itself. This, however, is not so much the fault of the copyist as of the character, which is deficient in the number of vowels, by nearly one half, and does not express the intonations at all. It is, in fact, impossible to frame a system out of the Burmese character, which will apply to the Shyán sounds, without making it so complex, as to render it inapplicable to the purposes of printing and common writing. On the contrary, the Roman letters, with

the marks which we have affixed to them, are adapted to express every sound in the language, and every intonation, with the most perfect precision. In addition to these considerations, a book printed in the Burmese character requires to be of three or four times the size it would be in Roman, in order to be equally legible and distinct. The Burman bible, as now printed, is four times the size of our common English bible; yet so little variety is there in the forms of the letters, and so illy are they adapted to printing, that the advantage, in respect to perspicuousness and legibility, is decidedly in favor of the English, although the type is so small. This is a circumstance which merits consideration. How great a drawback would it be upon the operation of our Bible Societies at home, if, for every English bible they now circulate, they must furnish a large octavo bible of four times its size, and published, of course, at four times the expense.

March 6. Mr. Bruce and family left us to-day for Jaipur, the new station selected by Capt. Hannay, on the Búri Dihing. Mr. Bruce has taken a particular interest in all our missionary operations, and has ever manifested the greatest kindness towards us. We shall feel their loss very sensibly. As a parting gift, Mr. Bruce has given his house for the benefit of the mission. We shall probably be obliged to sell it, however, as it is at quite a distance from the mission compound, and we know not how long it will be before any more missionaries may arrive to occupy it. Br. Bronson has gone down in company with Mr. Bruce to explore the country, and ascertain what access to the Singphos may be had from that place.

The disturbances among the Singphos appear to be at an end for the present. Soon after Lieut. Millar arrived in the disaffected neighborhood, he was surprised by a night attack from the enemy, who fell upon a party of friendly Singphos sleeping outside the stockade, and killed and wounded about twenty persons. After this they attempted to surround the troops and cut off all communication from below, but Major White, who had just arrived from Bishnáth, immediately proceeded to the relief of Lieut. Millar, with a considerable force, upon which the savages fled to the mountains. The major has just returned, having destroyed several of

their villages and burned their paddy fields. They will probably remain quiet for the present, unless there is a war with the Burmese; in which case they would again take courage and recommence their depredations.

April 1. Have gone on with the translation of Matthew for the last month, with some interruption. We have got the two first sheets out of press, embracing the first ten chapters.

Mrs. Brown has just completed a translation of Worcester's Primer, in A'sámese, for the use of the schools. The cuts are, with a few exceptions, the work of a young Khamti, belonging to the school, who manifests a particular taste for drawing, such as is not often discovered among the natives.

7. Received letters from Capt. Jenkins, and br. Robinson, and from br. Thomas of Calcutta, informing us that the Serampore mission stations are to be given up to the parent society, and that the latter has agreed to relinquish A'sám and Arracan in favor of the American Baptists. This opens a wide door, and I hope the Board will make vigorous efforts to supply the field. Br. Bronson is appointed to draft a joint appeal for more missionaries, and I feel confident the Board will appreciate the necessities of the case. The Brahmáputra Valley furnishes a field nearly equal in extent to Burmah, and being under the English government, we have full access to all parts of it without fear of molestation. It appears to me that the Board ought not to send missionaries to Arracan so long as A'sám remains unsupplied; for where other circumstances are equal, we ought certainly to prefer those stations where there is a reasonable prospect of life and health, which cannot be said of Europeans or Americans residing in Arracan. I am glad to hear that br. and sister Comstock have gone to Burmah; and I trust it will be the means of preserving their valuable lives, which could not have been expected to hold out much longer against the fevers of Arracan.

15. Sabbath. Went out in the afternoon with br. Cutter to a yayat, which we have put up on the great road leading from the cantonments to Silim village. This, we think, will be a good spot for calling in company. Had about twenty visitors to-day, who appeared to listen with interest.

28. To-day br. and sister Bronson and sister Thomas left us for Jaipur. It is now a bad season for travelling.

the rains having commenced, but we hope they will be able to reach their station without experiencing any serious difficulty. The journey will probably take them about 12 days by water, though over land it may be accomplished in three or four days.

29. To-day had a good number of people at the *zayat*;—among others, an old, fat, good-natured A'sámese priest, who avowed, that as to religion, it was of more concern to him how he should be comfortably clothed and have his stomach filled, than what should become of his soul. This is doubtless the real feeling of most of them, though few would be so frank as to acknowledge it. This man's doctrine did not appear to excite the least surprise in the minds of the by-standers, though they acknowledged that it was far more noble to attend to the concerns of the soul than those of the body, and even the old priest himself seemed at last rather ashamed of his principles. As he could read, we offered to supply him with some religious books, but he refused, saying he had learned one religion, and how could he throw that away, and learn another? How gross is the darkness and stupidity that envelopes the heathen mind!

EXTRACTS FROM A LETTER OF THE
MISSION, DATED SADIYA', MARCH 1,
1838.

To present a more complete view of the condition of the Shyán language, and especially of the reasons for printing it in two distinct forms, the Burmese and the Roman, as mentioned in the preceding journal, the missionaries at Sadiyá have submitted to the Board a further communication, from which we make the subjoined extracts :

The Shyáns have, properly speaking, no character of their own—the Burman being an exotic, introduced along with their religion, at what precise period is unknown. Before that time there was an alphabet in use among the Ahoms, a branch of the Tai race, which somewhat resembled both the Burmese and Tibetan. This is now extinct, although we have obtained several books written in it, but intelligible only to the Ahom pundits. The Khamtis, and other Shyáns, in their kyaungs teach not only the Burman character, but the Burman books,

although not one in twenty of the priests themselves understands the Burman language : they only read it, like parrots, and teach their pupils to do the same. Absurd as this is, it is the uniform method of teaching in the kyaungs ; and after the boys have learned to read the Burman, they are put to writing their own language in the same character, which they are of course obliged to modify, in order to express their sounds—persons in different sections of the country spelling the language in entirely different ways. This creates a great variety of systems, of which we can select no one as a standard, which could be understood by all.

But, however written, the Burman alphabet is inadequate to the expression of the Shyán sounds. Many of the most important of these sounds are wanting in the Burman. In writing the vowels in Shyán, nearly every character is used to express at least *two* organically different sounds ; and of the *five* tones applicable to nearly every syllable, only *one* has a mark, which, however, is applied only in a few cases. So that in more than half the words, a single form is susceptible of *ten* varieties ; that is, *two* organically distinct vowels, each pronounced with *five* different tones. It is not indeed always the case that each of these ten sounds has a separate meaning ; generally not more than four or five, amongst the whole, are words in actual use. These are ambiguous, and the sense can only be made out by studying the connection in which they stand. This produces about the same difficulty in reading, as would be felt in reading English if we should omit all the vowels and write only the consonants, or in reading Hebrew without the vowel points. It is true that such a language can be read, but never fluently, unless it is a book which has been rendered familiar by long study, as are many of the Shyán scriptures which are read in the kyaungs. Such a language can never make its way into common use, as an organ of communication among the people, as the process of picking out the meaning is too laborious to be used for ordinary purposes.

Our only alternative, therefore, is to remodel the Burman character, so that it shall be adequate to express the Shyán sounds, and add such characters to express the tones as Mr. Wade has done in the Karen ; or else to adopt the Roman system. And when we

consider that the Burman character is known to comparatively so little extent, we feel satisfied that it is our duty, wherever our schools extend, to teach only the Roman character; and for the priests and other persons in the interior, acquainted with the Burman letters, amongst whom our schools cannot at present extend, to print in the Burman character, imperfect as it is, as nearly as possible after the manner in which the priests write it, without attempting to introduce any modifications of our own, which would only make it still less intelligible to the people, and would increase the size to nearly the dimensions of Siamese, the only character now in use, which faithfully and fully represents the various sounds of the Tai.

LETTER OF MESSRS. BROWN AND CUTTER, DATED MAY 10, 1838.

Missionaries for the Brahmaputra Valley.

The following communication, with others of like import, would ordinarily solicit the attention of those especially who might be deliberating on the question of consecrating their personal services to the Foreign Missionary cause. From such, we still hope, it will receive all due regard. To sustain and carry forward efficiently the missions already established, will require a continual and rapid increase of the number of laborers. Our brethren in the field are few, and their labors painfully accumulated. Stations full of promise are presented on every hand, but there are none to occupy them. Other stations, now flourishing, will be soon vacated, unless new reinforcements are sent to repair the ravages of disease and death.

At the present crisis, however, the appeal from our brethren in A'sám may be considered as directly addressed to those on whom the missions depend for their pecuniary supplies. The fact should be distinctly understood and remembered by all the friends of missions, that *unless the contributions to the treasury be increased in a much greater ratio than they have been since the necessities of the Board were made known, the missions cannot be supported, even on their present scale.* It should also be borne in mind, that the increased demand for pecuniary aid does not originate in any transient exigency, but in the gradual and almost unavoidable expansion of the missions; and the question submitted to our Christian liberality, is, not whether we shall attempt by judicious culture to quicken to early maturity the fruits so

numerously set, but whether by our neglect they be suffered to fall away and perish.

Having ascertained that the English Baptist missionaries have determined on vacating A'sám, as a missionary field, in favor of their American brethren, we feel impelled to address you on the importance of commencing operations throughout this province with the least possible delay.

You are aware of the wide extent and variety of tribes who inhabit the Brahmaputra Valley, and the many advantages it possesses as a missionary field. Situated as we are, under the full toleration of the English government, in fact encouraged and supported by some of its highest functionaries, the missionary is exempt from those embarrassments and dangers, to which, from the opposition of the ruling powers, he is subject in most heathen lands.

The climate we believe to be generally healthy, except in particular situations, where exposure to the influence of extensive jungles produces a tendency to fever during the rainy months.

The population is sparse, when compared with that of Bengal, though it is probably much more dense, on the average, than that of Arracan, or the British possessions in Burnah.

We shall, at present, only point out a few of the principal situations, to which we think missionaries ought to be immediately sent.

1. Another missionary to the Shyáns, to reside at Silim, or some other village in the vicinity of Sadiyá.

2. A missionary to the Singphos, to be associated with br. Bronson, either at Jaipur or Ningrú, on the Búri Dihing; and perhaps another to labor among the Singphos, near Sadiyá, making his principal station at Bisá, on the No Dihing, about three days' journey above this place.

3. A missionary to the Nágás, to join br. Bronson at Jaipur, until a more eligible station can be fixed upon. The Nágás are the same tribe as the Khyens of Burnah, and must be very numerous, although we have no certain information whether they all speak one language.

4. A missionary to the Miris, or A'bors inhabiting the plains of A'sám, speaking the same language as the A'bors who inhabit the mountains between here and Tibet.

5. A missionary to labor among the A'sámese, in the territories belonging to the Motok Raja.

6. A missionary to the A'sámese to be stationed at Jurhathi. This place has long been the seat of the A'sám Rajas, and is considered the capital of Upper A'sám. It has a considerable population, and the country around will afford ample room for missionary labors.

7. Two missionaries to Gowáhati, the capital of Lower A'sám, and the residence of the governor general's agent for the north eastern frontier, a situation now held by Capt. Jenkins, a warm friend to missions, through whose instrumentality our attention was first called to A'sám. He has ever manifested the greatest kindness to us, and has recently made a donation to the mission of five hundred rupees, in addition to previous donations of two thousand rupees, received since the establishment of the mission. It is Capt. Jenkins' wish that not less than *two* missionary families should be sent to Gowáhati, and as it is a post of great importance, we hope the Board will appoint the two first missionaries they send, to that place. It has hitherto been occupied by the Serampore missionaries; but we believe that very few if any conversions have taken place among the natives. Br. Robinson informs us that there are a mission chapel and bungalow now ready for the reception of the missionaries who shall come out.

There are many other large towns in Lower A'sám which we should like to mention, as Nogaung, Guálpára, &c., which will afford extensive missionary fields, but they can be supplied afterwards.

8. A missionary will be needed among the Khásias, in case Mr. Lish, of the Serampore society, leaves his station.

9. The Gáros are another interesting race of mountaineers, amongst whom we hope a mission will be commenced as soon as practicable. We would say the same of the Mikirs and Lalongs, to whose languages brethren Ray and Robinson have heretofore devoted some attention.

10. We cannot forbear again bringing forward a request which we have already made to you, for the appointment of a missionary for the especial object of teaching and superintending schools in the villages around Sadiya, and in the neighborhood of Suikhwa, on the opposite side of the river. Very few indeed of the people can read, and there is no prospect that any schools

will be established among them, except such as are taught by missionaries, for many years to come.

In view of the wants of the different tribes we have mentioned, we think that *twelve* additional missionaries is the least number that could with propriety be sent to commence operations in so wide a field. In the midst of such varied obstacles and discouragements as we have to contend with in a country like this, it is in the highest degree desirable that there should be concentration of effort, and that all missionaries in the same field should be of one denomination, and acting under the instructions of one Board. In this way only can we hope for that combined, harmonious, and systematic action of all engaged in the work, which is so necessary to success. We would, therefore, dear brethren, earnestly suggest the propriety of an immediate concentration of your efforts upon this extended field, which God in his providence has now given into your hands. We know no more inviting field in the missionary world—no field where we could with so much satisfaction labor and die in this precious cause. But the solitary efforts of the few now on the ground, are but a drop in the ocean—they are swallowed up and lost amid the wide-spread desolation and darkness; and unless the field is speedily supplied with more laborers, we fear the cause will languish, while heathenism continues to spread and strengthen itself, for years to come. May God in mercy look upon us, and send us help, and bring salvation to this benighted and long neglected land.

Burmah.

JOURNAL OF MR. KINCAID.

At pp. 297-8 of the last vol., we gave the conclusion of that part of Mr. K.'s journal which related to his tour to Mogaung. Subsequent portions of his journal narrate the circumstances of his removal to Rangoon, and thence to Maulmein, as reported in other communications. About the close of August, 1837, Mr. K. proceeded to Tavoy, where he arrived Sept. 11. We resume our extracts, under date of Tavoy, Oct. 2.

Jesuit Missionaries—Church at Ava—Mergui.

I have just received a letter from Capt. McLeod, in civil charge of Mer-

gui. He informs me that two Jesuit missionaries from France, are expected in Mergui before long. Their object is to convert the Karens.

Nov. 2. We have received some interesting letters from the church in Ava. The native brethren meet together and have worship on Lord's days, in the house of Ko Gwa, the deacon. The excited state of the country continues the same as in June last. They think it is not best for me to return yet. At present we can only pray for Burmah, but we hope the time is not very distant when we shall again meet the church, and be enabled to labor in that great field. In addition to the church at Ava, there are many interesting persons who are *almost* Christians.

Having mentioned some excursions which he had made, in company with Mr. Wade, (see p. 8,) in the vicinity of Tavoy, and his design to repair to Mergui, Mr. K. proceeds:—

Dec. 19. As I was very anxious that some family should go with us to Mergui, I had written to brethren Howard and Ingalls on the subject. My object was to labor with some missionary there and among the Karens, till the way was plain for returning to Ava. I have just received a letter from br. Ingalls, stating that he has, though reluctantly, relinquished the idea of going to Mergui. But br. Hancock, by the advice of the brethren, has gone down.

26. On the evening of the 23d we left Tavoy, and reached Mergui this afternoon. Found br. Hancock and family pretty well.

Jan. 3, 1838. Commenced putting up a house to-day. We have procured ground in the centre of the town, in a delightful airy situation. There was an old bungalow on the ground, which br. Hancock has fitted up, and it will probably last for a year. We read and explain the scriptures every evening to all who choose to come, and spend part of the time daily in going about the town preaching the gospel to all who will hear.

22. Finished our house to-day, and are comfortably settled. The house is convenient and substantial, and will last a number of years. We have a sermon in Burman in the morning, in English at one o'clock, and at candle-lighting again in Burman. This is the plan for the Lord's-day.

25. Left home for Tenasserim, and

a visit among the villages along the river.

Feb. 1. Returned this evening, having visited the old town, and eleven Burman villages, and had an interview with about forty Karens. Gave away a few books and tracts among the Burmans, but found only here and there an individual who was disposed to listen to the gospel. The Karens at first were cautious and taciturn, but this gradually gave way when they heard me read in their own language Christ's sermon on the mount. My time was limited, and I promised as soon as possible to visit all the Karens in that part of the country.

10. Brethren Mason and Bennett arrived yesterday, having spent about a month among the Karen villages and baptized above forty.

Sickness—Excursion to a mountain village—Repeated baptisms.

14. Mr. Mason and I had made an arrangement to spend three or four weeks among the Karens east and south of this, but on the evening of the 12th I was brought down with fever, and yesterday the brethren set off towards Tavoy. Br. Hancock accompanies them.

18. Lord's-day. Preached in Burman and in English, and baptized one, but the labor was too much for my strength.

19. Baptized one to-day, and preached in the evening.

20. Set off in a Burman canoe to visit some Karens, twenty-five miles distant. I found the village delightfully situated on the margin of a mountain stream, but the most pleasant part was to witness the eagerness with which they flocked around me to listen to the word of God. My feeble, emaciated appearance drew from them the tenderest sympathy.

24. Though unable to sit up more than an hour and a half at a time, I still had strength to preach to them every morning and evening. My congregation averages about sixty. They sing the songs of Zion in the sweetest manner. The brethren in Tavoy had furnished me with hymn-books, and I now distributed them to all that could read. The book is nearly as large as Watts', and contains hymns on every subject, arranged after the manner of Winchell's Watts. This afternoon I finished the examination of ten, and baptized them in their own plea-

sant stream, while the congregation occasionally sung a verse of one of their sweetest songs. I was expected to visit other villages, and some where the gospel has never been preached, but my strength was gone and I could go no further.

25. Lord's-day. Preached three times to-day in our own house, twice in Burman and once in English, and administered the Lord's supper. Thirteen of us commemorated the Savior's sufferings.

Visit to the neighboring islands—Degradation of the islanders.

March 5. Returned to-day from visiting some wild people, inhabiting the islands sixty or one hundred miles off. Capt. McLeod kindly offered to take me to see this people, and thinking the trip out at sea would be serviceable to my health, we went off in a small Burman boat. We left on the first of the month. My object is to try and get some of their young men to educate, and I hope to succeed by and by. The poverty and degradation of this people exceed any thing I ever saw before—it was heart-sickening. They do not cultivate the land, and they build no houses. I saw one chief. He spoke Burman tolerably well, as also one or two others, and they interpreted to others what I had to say. You may judge of their poverty by this fact—the only clothing the females had was a piece of cloth, ten or twelve inches wide, fastened round their lips; the children of course were entirely naked. They are not numerous, but they are our fellow-beings, endowed with intellectual powers and moral feelings, and as such have claims upon our sympathies. Our ancestors, the ancient Britons, but a few hundred years ago, were, like this people, poor, degraded, naked savages. By what influence have they shaken off such mental and moral darkness, such abject poverty, and savage degradation? By the light of science and revelation. It is possible for us to kindle up *this light* in every land.

In a letter of the 17th April, Mr. K. writes,—

Altogether on this coast, (Tenasserim,) I have baptized thirty-two, and have the names of as many more who wish for baptism. To-morrow I expect to leave home, to be absent fourteen or fifteen days, on a tour among the islands, and along the coast about 130 miles south of this city.

Karens.

EXTRACTS FROM A LETTER OF MR. WADE, DATED JAN. 9, 1838.

Visit to Burman villages—Encouraging attention to preaching—Karen settlements—Applicants for baptism.

As soon as my engagements in the theological seminary permitted, by the closing of the last term, I commenced visiting some of the Burman villages on the river, above and below Tavoy. In this tour, I was accompanied and assisted by our beloved and faithful brother Kincaid. In the villages which we visited during the day, we found but few people, particularly men, nearly all being at work in their fields. Nevertheless, we left the scriptures and scripture tracts at their houses for them, on their return home. In nearly every place where we staid over night, by sending round a notification of preaching in the evening, we had the pleasure of seeing quite an assembly collect, with whom we had regular worship, that is, preaching and prayer; and, in general, they behaved with decorum, and listened with silent attention. I mention this as a matter of encouragement, because heretofore we have found it almost impossible to get an assembly together, in a heathen village, who would stay and listen to regular preaching; and we have been obliged to converse with one here, and another there, as we could find them.

After the tour mentioned above, I accompanied brother Mason in a tour among the Karens of the settlements nearest to Tavoy. Among these Karens there are several Christians, and several applicants for baptism. We also had a school and a native assistant among them during the last rains. The instructions which they have received, appear to have been accompanied by the converting influences of the Holy Spirit. One man in particular, who had been for a long time a confirmed drunkard, and an opposer to religion, has become a sober man, and gives evidence of sincere piety. He was among those who asked for baptism. Intending however to visit the place again before the next rains, the applicants were advised to wait for baptism until our next visit.

Excursion to Ya—Eight baptized.

Having returned from the above excursion, I set out for Ya in company

with brother Kincaid.* We had unfavorable winds both in going and returning, but through divine goodness we had a very pleasant season with the Karens at Yéh. The current of opposition has been strong against those who have embarked on board the ship of Grace, for the port of Heaven; but the wind of the Spirit has enabled them to stem the tide, and keep on their course. Though the Burman in charge of Yéh has no power, of course, to fine or inflict punishment on those who renounce idolatry, yet he has power to annoy them in various ways, and the idolaters make use of his name, and of every other means which a malicious, lying spirit can invent, to excite their fears of trouble from government on the one hand, and, on the other, to vilify the motives of the missionaries in their efforts to promote schools and the Christian religion among them. But, through divine assistance, those who were baptized last year have remained firm to their profession, and others have come over to them from the ranks of idolaters.

The number of those who worship the true God is now above thirty, including the young who are of sufficient age to learn to read and to understand preaching. Eight persons gave satisfactory evidence to us and the little church, of genuine piety, and were baptized. Among the baptized was the chief, who was mentioned last year, as being a hopeful inquirer. Soon after my visit last year, his mind became settled as to the truth of Christianity, and from that time he became an active and efficient promoter of the cause among his people. Through his influence and aid they had, when we arrived, just completed a commodious place of worship. It was built of bamboos, and, of course, was not very expensive, but still not an inconsiderable effort for them. The native assistant and his wife, who have been laboring among them for the past year, appear to have done well, as all the people in the settlement spoke highly of them and of their efforts. They wished, however, to return to Mata, having been away from their friends two years; but the chief said he could not consent to their leaving till he saw

another man on the ground, as they were not willing to be left without the means of grace. We therefore left them, until some one can be sent to fill their place. We do not think that, in general, it is best to keep an assistant at the same place, more than one year at a time.

The school at this place embraced nearly all the children of the Christian settlement, who were of sufficient age to learn to read. Seven had learned to read, and were greatly pleased with the printed books which we brought to distribute among them, having before had only the "Catechism," and the "Traditions of the Fathers." Now, they have the gospels of Matthew and John, a hymn-book of above 300 pages, and several tracts of different descriptions. Two chiefs of considerable importance continue thorough Boodhists, and, of course, opposers to Christianity; but I think the gospel has taken firm root in the place, so that it will grow and spread its branches all over that district. The Christian part of the population, however, talk of removing to the head waters of Tavoy river, about two days' journey from their present location. It is a proposition of their own, and I shall leave them to their own decision. If they remove, it will be a means of opening a communication over land between Tavoy and Yéh, by a route that I shall prefer to the present one by sea.

As often as I think of the little church at Yéh, and of the hopeful inquirers there, I feel that we have reason to exclaim, "What hath God wrought?" What but divine power could have induced so many to believe the doctrine of foreign teachers, when their views of their own worldly interest inclined them to take a directly opposite course? What God has done there for part of the population, he is able to do for the whole; and he is able to do the same in every heathen settlement where the gospel is preached. The means of grace there, have been small on the one hand, and on the other the people were at first, with one consent, violently opposed to every effort to introduce the gospel among them. Let us then make such instances a means of increasing our faith in the power of God to make a short work of the evangelizing of the heathen world. The powers of darkness often show a most formidable array of power, and determined opposition, but they are not invincible. Greater is he

* It was judged imprudent for me to travel any where alone this season, on account of my being subject to those sudden and severe attacks of disease, which entirely incapacitate me to help myself, sometimes for whole days together.

that is for us, than they that be against us.

On returning from Yéh, the missionaries encountered a violent east wind, which drove them several miles out to sea, and continuing with little intermission, protracted their voyage to eight days. They succeeded at length in reaching Moung Magan, whence they crossed over to Tavoy by land.

Mr. Wade next gives an account of his visit to Mata, and of the sickness which prevailed there, to which allusion has been made in other communications.

Mrs. W. had left Tavoy for Mata soon after I left for Yéh, so that when I arrived here, she had been on the ground about a month. During this time, the place had been visited with fever and severe colds, from which one person had died, and many were ill. Mrs. W.'s own health had suffered for a few days, from the same cause, but was better at the time of my arrival, and we were happy to meet again in peace. But the sickness soon increased among the people, so that a cloud, dark and threatening, hung over the place for several days; nor has it yet fully dispersed, though it looks a little less threatening. In our *zayat* the funerals of three of our near neighbors were held in one day—one, the day before, and two more in the course of six or eight days after; new cases of attack were occurring daily, and it seemed for a few days, as if the destroying angel had received commission to go through the place, and destroy on all sides. But God has looked mercifully upon us, and caused the sickness to abate in a good degree; at least, the symptoms of those who are taken ill, are not alarming, as they were some days ago. In the midst of judgments of a temporal kind, God has not withheld spiritual mercies. Seven have been added to the church here, by baptism, since our visit among them, and others are expected to be received as candidates for baptism, as soon as they can be examined by the church.

The remainder of this communication was written at Tavoy, under date of

March 23. Very soon after writing the above, God, in his mysterious providence visited our beloved flock with a scourge still more dreadful than the one above mentioned; it was the cholera. Its first appearance was of such a character as to fill the whole

place with dismay. Three individuals (two in one house) were taken simultaneously, and died in about fifteen hours. The two mentioned as belonging to one house, were the parents of an interesting family of children, who were thus made orphans in a single night. It excited the most painful sympathy, to see the parents lying dead on the floor, one on each side of the fire-place, and the children in different corners of the room, their faces turned away from the gloomy spectacle, agonized with grief. The next morning, when we beat the gong for the schools, which consisted of above eighty scholars, only fifteen or twenty of the pupils made their appearance. Consternation filled the hearts of old and young—similar, no doubt, to what was experienced in many cities and villages in America a few years ago, when the same dreadful disease went through the country like a fell destroyer. We found that a number of families had fled to the uninhabited jungle during the night, and others had shut themselves up in their houses, to prevent communication with their neighbors. An awful stillness throughout the place, heightened the shade of the dark cloud that hung over us. The disease spread, going first through the north, then the south, then the middle parts of the town. We had between sixty and seventy cases in the course of the six weeks during which we continued among them after the first appearance of the disease; and we have occasion to render thanks to our heavenly Father, that he blessed the means used for their recovery except in thirteen cases. Six others died, who either had lived out of town, or had fled to escape the pestilence.

Never before did we have six weeks of such intense labor, fatigue, and anxiety. The natives were wholly unacquainted with the proper mode of nursing those sick with the cholera; and, indeed, in several cases, the patients were forsaken by their relatives, through fear of taking the disease themselves. They were thus thrown entirely upon our care, and that of our native assistants; and as the *most prompt* attention to symptoms was the only hope of saving the patients, we allowed, or rather required, the attendants to come to us at any time of the day or the night. We could not have done otherwise without endangering the life of the patient; and though it made the

service most fatiguing to ourselves, (for we got scarcely a quiet night's rest during the whole time, which, added to the labor of attending so many sick, and the intense anxiety we felt for the sufferers, at length wore us almost out,) we often felt that it was a precious opportunity, such an one as we had never had before, of serving *Christ* in his members.

The epidemic fever which preceded the cholera, was one of a very fatal character, as much so as the cholera; ten adults died of it, and six children of that and dysentery. We adore Divine Providence, which preserved us amidst so much sickness and amidst so many deaths. But very mysterious have been the dealings of God this season towards these dear people. Oh! why has God turned away the prayer of his people, and made them a reproach to the heathen around them. It has been a most severe trial indeed for the faith of the disciples. They prayed, they fasted, they confessed their sins; but the work of death still went forward among them. Many have been made childless, and many have been made orphans; and, to render the trial more severe, we heard of very little sickness among their heathen neighbors (the Karens); we however, have heard of but one professed Christian who has betrayed an inclination to turn away from his profession. Several who had just moved into the place from a distance, and were not professors, fled back to their old places of abode; but, whether their prejudice will be directed against the Christian religion, or only against Mata, is uncertain. We have no doubt but God will overrule this very afflictive dispensation of his providence for the good of his cause and for the good of the sufferers; but we fear it will stagger for a while the faith of some who have had less means of becoming acquainted with the ways of Providence; and we particularly fear that some of the heathen around may say in their hearts, "There is no reward to those who serve God," and thus reject the gospel, to their own destruction. But we must leave this matter with God. He has done it, and he knows how to bring good out of it. Our duty is plain, to preach the gospel to all, as we have opportunity, whether they receive or reject it.

We have had to sing of mercy as well as of judgment. Twenty-nine new converts have put on the Lord

Jesus Christ by baptism. Mutual love prevails among the members of the church, as usual; and to us, I am sure, they are all more endeared than ever, by the things which we saw them suffer, and by what we suffered on their behalf. Some of them distinguished themselves in the church, and I have no doubt will be distinguished in heaven, on account of their unceasing exertions in attending upon the sick. Others, again, through fear of the disease, were sadly deficient; though not more so than we often witness in similar circumstances at home.

During the whole of my stay at Mata this year, my time was taken up in administering to the sick, except the daily evening lecture and the services on Sunday, and an hour in a day in which I assisted Mrs. Wade in the schools. I found no time in which it seemed proper to leave the people, even for a day, to visit any of the surrounding settlements, though I much desired it. But it has been by far the most laborious season we have ever spent at that place, and we have great cause for gratitude that God gave us health and strength adequate to the labor that he put upon us. Though our dear Christian friends in America were not aware of the particular trials which we and our native brethren were passing through, I have no doubt they were led to pray for us; for God knows when to stir up the hearts of his people to pray for any particular object. Now, indeed, seems to be a time when prayer, fervent, effectual prayer, is called for, from the friends of missions; for what station is there in the east, which has not been visited with some particular and heavy affliction within a year past? Some have been driven from their stations by war, or rumors of war. Others have been afflicted with severe illness, and numbers have been removed by death. But may we not hope that a day of prosperity is set over against this day of adversity?

I think I have informed you of my resignation of the charge of the theological school, on account of ill health, which incapacitated me for attending to it about one third of the time during the last rains. My health, I am thankful to say, has been much better during this dry season. I suppose, however, the committee have made their arrangements for holding the school, during the coming rains, at Maulmein.

JOURNAL OF MRS. WADE AT MATA.

(Continued from p. 110, last vol.)

Reception by the Villagers—Notices of Schools and Bible-Class.

Dec. 5, 1837. Left Tavoy and arrived safely in Mata on the evening of the 7th. Mr. Wade being absent, several of the brothers and sisters from Mata accompanied me; and though the way seemed long and dreary, from rather poor health, yet all the last day was cheered by the arrival of one party after another, who had come out to meet and welcome me. On my arrival in Mata I found the mission house fitted up according to the best ideas a Karen has of comfort, with a little garden enclosed—the school-house fitted up, and the new chapel kept *very neat*, and used every evening for the praise and worship of that precious Savior whom they have so lately learned to love and adore.

9. These dear Christians have improved in intelligence and neatness of personal appearance since we left them last year, and the assemblies for public worship are large and attentive; but more time is necessary in order to form a correct idea with regard to the state of religious feeling.

10. Held a public examination of the school taught during the past rains, at which 64 pupils were present, and a few absent. A class of 12 Pgwo Karens could read, more or less fluently, the manuscript books in that language, (having yet no printed books,) and about 30 others could read fluently the new books printed in *their* language. Nearly all the remainder could read more or less of the easy lessons, while the general proficiency in writing and committing parts of scripture, is truly gratifying. The school has been taught by two intelligent and pious young Karens, who were employed in teaching while we were here last season, and gives us more pleasure than during any former rains. It has cost but about three and a half dollars per month, as the Mata people build and repair the school-house, and board all the children who come to school from other villages.

20. Our day school, which was opened on my first arrival, now contains about 80 pupils; but, from illness and other causes, our average number is about 70. The bible-class, also, which commenced at the same time, now contains 16 pupils, who are all

preparing for preachers and school teachers. I devote much time daily to this class, and their proficiency in scripture knowledge is truly gratifying. I have also a large class of intelligent young lads and misses in the day school, whom I instruct myself with care daily, with a view to their becoming teachers.

21. Our hearts have been pained of late, by learning that a member of this church, who lives at some distance, had had recourse to his old "charms" to relieve his wife from distressing illness, during our absence last rains.

Our female prayer-meeting continues this season as interesting as at any former period, and the assemblies for worship, every evening and on the Sabbath, are larger than at any former time. We have also a number who are waiting for baptism, some of whom appear uncommonly well; but the fevers in the place are unusually severe this season, so that I have now from 20 to 30 patients to attend daily, and of course but little time to write the interesting events which often occur. My heart is, this year, more than ever, united to these dear, simple, pious people. O that I could live among them all the year!

Several succeeding entries in the journal relate to the general sickness described by Mr. Wade in the preceding communication, and are here omitted.

Baptisms—Maternal Association—Exhibition of Domestic Manufactures.

Jan. 7, 1838. Sunday evening. During the past week we have enjoyed very pleasant and instructive seasons in the examination of some of the candidates for baptism, and to day we have enjoyed another delightful season on the banks of the Tenasserim, where seven more lovely converts were buried with Christ in baptism. Four of the number were from Siam. They had heard a little of the blessed gospel from the Karen Christians here, who had visited them, and had left their country and friends that they might come and learn how to worship the true God in spirit and in truth. The work of grace on their hearts was peculiarly clear and interesting. One other from Siam, who was to have been baptized at the same time, died a few days ago, and instead of the privilege she was anticipating, of being a member of the church here below, has gone, we fully

believe, to join our brethren above, and enjoy the high privileges of the church triumphant.

17. Wednesday ev. Attended the annual meeting of the "Karen Maternal Association;" and though many were absent on account of the prevailing sickness, eighty were present, and the desires expressed by several of the number for the salvation of their children, were affecting. Eight youths and children were reported as hopefully converted during the past year, in connection with their mothers' prayers.

24. To-day attended the annual meeting designed for the encouragement of industry, where above 150 garments were presented as specimens of the skill and industry of the sisters, in domestic manufactures. Several of the articles would be considered as specimens of ingenuity and good taste in any country, and the improvement in general was truly gratifying.

27. Have just returned from performing the last duties of love to a Karen sister, who, after a short but severe illness, entered into her rest last night. Thus, three of our number were called away last week, and four this week; and the prevailing fever seems almost as fatal as the cholera, or the yellow fever. Many are still lying ill.

Feb. 4. The numerous cases of illness, together with the large schools, &c., prevent my writing almost entirely; but Mr. Wade not being able to keep a journal, I must try to write some short notices from time to time. Dr. and Mrs. Helfar, in the service of the Hon. East India Co., are now spending a few days here, making researches in natural science, and have been very kind in visiting the sick, encouraging the schools, &c. &c. Last evening the cholera made its appearance amongst us. * * * *

10. Two more of our precious number have entered, we believe, into the "joy of their Lord," making, in all, six who have died of cholera in six days. One of the last was a beloved pupil, who had been a member of the church about a year. Both her parents died of the same disease on Sunday last. "They were [all] lovely and pleasant in their lives, and in death were not long divided." The native Christians are extremely alarmed: many have left the place, and we fear the remainder will soon wish to follow; so that we shall be obliged to return to Tavoy. Lord, have compassion on this thy precious flock!

Evening. During the day, the poor Christians, after consulting together, concluded they had better remove to the small villages, and scattered houses, at some little distance from this place, for a month or two, thinking not so many would have the cholera as if they remained here, where their houses are so near together. We assured them that we would stay with them, even though it should cost us our lives, if they chose to remain in Mata, but if not, we would commend them to God, and return to Tavoy. We considered it not judicious to *urge* their stay in this place, under existing circumstances, and seeing they felt desirous to leave, we began to prepare to return to Tavoy. But when they saw us really preparing to go, they began to feel as we did, that we could not part. They therefore assembled the leading men again, and, after considering the matter, concluded to remain in their beloved village, and live or die together, as God should appoint. We therefore gladly gave up the idea of leaving them, and felt that they were never before so dear to us.

11. Sunday morning. Have just learned that another beloved sister has fallen a victim to the cholera. She lived a little out of the village, was taken ill in the night, and died within five hours! She had no medicine, but trusted in her Savior to the last, and gave most pleasing evidence of being prepared to enter into the joy of her Lord. Another church member, who lives at a greater distance, when his sister was attacked with this fearful disease, set out to bring her to us; but she died on the way, and we have a good hope that she "sleeps in Jesus." But her poor brother was offended, and declared that he would give up serving God entirely, as he did not listen to their prayers, or help them at all in their distress. So, like Peter, he has in this season of darkness and terror denied his Lord, and caused us more grief than the illness and death of all the beloved ones who have been called away this season. May he, like Peter, be enabled to repent and return!

Evening. We have now about twenty cases of what we consider cholera, though several have only the first symptoms, and a few are recovering. My time during the day has been devoted to the sick, while Mr. Wade has been engaged in conducting meetings, and administering the ordinance of baptism to 18 more converts. We

have now just returned from the zayat, where our hearts have been comforted by sitting down together to commemorate our Savior's dying love. Those baptized to-day, had been examined and accepted by the church before the cholera made its appearance, and we thought it not best to defer the administration of the ordinances on account of the sickness, as this act of obedience to Christ would be calculated to encourage and strengthen these dear lambs of the flock, in view of the prevailing illness and sudden death. Our number this evening was small, compared with former seasons; but we felt that our blessed Savior was in the midst of us; and we thought, with deeper feelings than ever before, of the little band who sat down together, on the sorrowful "last night" of the Savior's life of suffering here below.

March 8. From my last date to the present time, the cholera has been raging around us, so that we have often suffered anxiety and fatigue inexpressible, both by night and by day. Br. Mason spent last week here in assisting us, and his visit was most grateful to us all. But other duties called him away; so that now, when we more than ever need help, we are again alone. We are, however, cheered and comforted by the assurance that this dark path is marked for us by our heavenly Father, and the deep and painful sympathy we feel in the sufferings of these dear brethren, reminds us, in the most affecting manner, of the sufferings of our blessed Savior for his people. Oh that we might, in this season of sorrow, learn something of conformity to that bright example!

Tavoy, April 1. When the cholera began to abate, the dear Christians, as well as ourselves, felt convinced that it was our duty to return to Tavoy. We had already stayed a month longer than we had at first intended. The first showers of the rainy season had begun to descend, and our sleeping-room was often very wet during the night, so that I was suffering from fever. Of the Karens who accompanied us on our return, about twenty remain with us; so that, after resting one day, I opened a school for them, which now occupies my time. We feel it a rather peculiar and most merciful dispensation of Providence, that, notwithstanding the removal of so many of the dear Karen Christians this season, not one of the preachers, or school teachers, or

leading members of the church, was called away.

Ninety have been baptized in connection with this station, (including Yéh and Mergui as usual,) within the last four months; and there are others waiting to receive the ordinance at two or three villages, which are yet to be visited. Thus, in the midst of judgments, the Lord has not forsaken us.

EXTRACTS FROM A LETTER OF MR. MASON, DATED TAVOY, JANUARY 8, 1838.

Preparation of books—Superstition of the Natives in regard to the prevalent sickness.

In my last I neglected to report progress in the translation department: allow me, therefore, to say now, that I have completed the translation of the historical books of the New Testament, and have entered on the epistles. The translation of the whole may be expected before our solitary press, with its other work, can print it. The preparation of the "Vade Mecum" has occupied a considerable portion of my time, containing as it does, portions of scripture translated from various parts of the bible, embracing several Psalms, the first three chapters of Genesis, extracts from Proverbs, Isaiah, and several epistles.

As several individuals have lately commenced the study of Karen, I have devoted a portion of my time to enlarge and improve my grammar of the language, to render it more useful. These things, with preparation for the press, correction of proof-sheets, and the usual routine of public duties, have occupied all my time.

The present is a time of great sickness in the province. The jungle fevers are remarkably fatal among the Karens. In town, and throughout the Burman villages, the cholera is raging. Report says, sixteen died between last night at sunset and this morning at sunrise; while in the country, they say, "Out of ten, ten die; and out of five, five die." These are the usual exaggerated stories, which the natives circulate; but it seems quite certain that many die of the disease daily. The natives consider it the work of a demon; and by way of frightening him away from their dwellings, a rude representation of a demoniacal face is set up at the entrance of almost every

house in town. A few evenings ago all the inhabitants commenced simultaneously to beat their houses, yell, and make all the unearthly sounds possible, to drive the beast out of town. The priests are around, preaching that a voice has been heard in the air, declaring that the people shall suffer for their neglect of religious duties, and especially for not making more offerings to the priests. There is nothing too hard for the people to believe, except the truth.

EXTRACTS FROM A LETTER OF MR. ABBOTT, DATED RANGOON, MARCH 24, 1838.

Excursion to Maubee—Numerous baptisms.

On returning to Rangoon from Pantanau, (p. 306, last vol.,) Mr. Abbott was employed several days in making arrangements to visit the Karens of Maubee; but receiving intelligence that the Burman rulers who had heard of it, had threatened to renew their persecutions, he felt constrained to defer his tour till the excitement should die away. The intrepidity displayed on the occasion, by the elder Karen Christians, is worthy of record. "If they persecute," they said, "let them persecute." Eventually, the excursion was made in March, as narrated below.

I left Rangoon on the 13th inst., in a small boat, and arrived at Ponau, on the day following. This is a Christian village, one of the cluster making up the community of villages called "Maubee"—perhaps forty miles north of Rangoon. Spent the day with the native brethren, but had no large gathering till evening, as the Burmans were constantly passing and trading, &c. in the village during the day. At evening the Christians assembled for worship, from sixty to eighty present.

On the 15th I left Ponau at five o'clock, A. M., and travelled over the plain, west eight miles, to the village of Raytho, the most central of the Maubee cluster. The brethren, having been previously notified of my coming, came together, with many others who were asking for baptism. Spent the day in examining those who had proposed themselves for the ordinance. At evening, a large concourse came together from the adjacent villages. Finished the examination at ten o'clock, when we repaired to a small lake in the vicinity. The multitude assembled on its beautiful banks—the full moon

arose in a cloudless sky—nature was silent—we bowed and prayed—and God was there. I then baptized thirty-seven, who had been received by the church. After this, we again assembled, and I administered the sacrament of the Supper to more than a hundred disciples of my Master. I returned on the 16th to Ponau, and sent word to all near, to come in at evening. The people began to collect at sunset, in such numbers, that we soon perceived no house in the village would contain the congregation. We consequently assembled in the open field, as we had also the preceding evening. The examination of candidates continued till eleven o'clock, after which I baptized thirty, and administered the sacrament to an hundred and fifty. At half past twelve o'clock, A. M., I bade adieu to these precious disciples of Christ, and started for Rangoon, where I arrived at six in the evening.

I had had but two objects in visiting these people at these perilous times. One was to give some instructions as to discipline—the other to administer the Lord's Supper. I very well knew that if the Burmans were apprized of any large collecting at the present time, it would excite persecution. I therefore moved as cautiously as possible, and even forbade the people to meet in large congregations in the day time. But they came flocking around, and pleaded so earnestly for baptism, giving withal such evidence of a change of heart and life, that I could not repel them. Most of those whom I baptized, have been consistent Christians for five years. A few had embraced the gospel within the last year.

Since my return, I have heard that, after I left the jungle, a multitude flocked in from different villages to see me, many of whom wished to be baptized. The work of the Lord is certainly going forward in the jungles, through the instrumentality of the native assistants. I have heard of several villages, where the people have mostly forsaken their former customs and embraced the Christian faith. But it will not do for me to visit them at present.

Since my last communication, there has been no persecution, further than some threats of Burman rulers. All who have been baptized remain steadfast and unshaken, except three individuals. One, who has once or twice drank ardent spirits, and was not admitted to the communion table; and

two, who have fallen into sin. All the threats and oppression of the Burmans have not turned aside a single individual from his integrity.

I have now with me a class of young men, who are studying the scriptures. Others are coming in, who will increase the number to a dozen or more. A great many others wished to come, but I did not deem it prudent.

On the 20th, one of the assistants came in from Pegu. The people in that region, many of them, have begun to pray—having forsaken *all* their superstitious customs.

Arracan.

EXTRACTS FROM THE JOURNAL OF MR. COMSTOCK.

[Continued from p. 114 of last vol.]

It will be seen, in the course of the following extracts, that the apprehensions expressed by Mr. Comstock at the close of his last communication, have been realized, and that he has been compelled, by the ill health of himself and family, to retire from his post of labor. Whether, and at what period he will return to Arracan, will depend, partly, on the general expediency of sustaining that mission.

Resumption of public preaching—Objections of cavillers.

Aug. 20, 1837. The Sabbath after the death of sister Hall, I was prevented, by ague and fever, from having any public worship; and since then, the sickness of br. H. and the occasional attacks which I have experienced myself, &c., have prevented all public services, and, together with the illness, for a time, of both the native assistants, have very much interrupted all efforts to win souls to Christ. I was, therefore, most happy to speak to an intelligent congregation to-day, from the history of the jailer, who inquired what he should do to be saved, and, having been told, immediately believed and was baptized. Some of the scholars paid very encouraging attention, and all seemed to understand the main truths of the sermon.

27. Preached to-day from the first part of the parable of the prodigal son. Before sermon, I told my hearers how my soul yearned over them, and the effect of thus repeatedly hearing the word of God; that, if not believed, it would sink them the deeper in perdi-

tion—the thought of which exceedingly distressed me. The eyes of some filled with tears, and the attention of all was excited. I have noticed during the last week, that three or four of the scholars were particularly attentive to the scriptures read at the opening of the school each morning, and seemed to understand it well, and feel it some. But so bitter is the opposition of the people generally, that nothing but the mighty power of God can enable any one to withstand it; and, trusting in an unseen God, forsake all for Christ.

Sept. 3. Preached to thirty hearers, some of whom were particularly attentive, from Luke 19: 41, 42—endeavoring to show them the importance of immediate attention to the things which belong to their peace, lest they should soon be hid from their eyes. Although often talking to the people in the village about Christ, I never attempted to preach them a sermon till last Wednesday evening. I gave notice to the scholars &c., that I would preach at “lamp light,” at the house of the Mug assistant in the centre of the village. The evening was dark and rainy, yet twelve or fifteen men and some boys came together. Some left during prayer, but several staid and listened to a discourse on the love of God, in giving his only son to die for our salvation.

After sermon an idol maker, who had been very anxious to raise his objections, commenced with “God created us all, and loves us all; why then did he create me poor, and you rich? If Jesus Christ loved us so much, why have we been left so long, ignorant of the only way of salvation? The English have had the gospel for centuries, and we have only just received it. When the believing wives of disciples die, if it is so sure that they have gone to heaven, why do the survivors weep and mourn?” &c. &c. Although it is comparatively easy to justify the ways of God to man, how can the long and cruel neglect of the heathen by the church of Christ be justified?

The weather is fairer and there is less sickness than for a long time past, so that we are able to do more for the heathen, and there seems to be a considerable interest in the religion of Christ excited among them. Oh for the descent of the Holy Spirit.

6. Preached at Koung Oung's this evening, from the history of the rich man and Lazarus, to about twenty-five

hearers, beside a number of the scholars. Some confusion must, of course, be expected in such an assembly, but on the whole, they were very quiet and attentive, and I think understood most of what was said to them. After sermon several staid to converse, and the idol-maker took the opportunity to renew his objections to the Christian religion. That the eternal God gave permission to kill animals for food, particularly shocked him and others, and was the subject of a long conversation. This, he thought, was reason enough for rejecting the religion of Christ at once. He noticed, too, that we prayed for the conversion of those present, and inquired if our prayers would be answered, and they become Christians. Several others joined in the conversation; and some truths really appeared to have come into contact with their minds. If they will only talk and think about the Christian religion with any interest, one great point is gained. Many are hearing the gospel and receiving tracts just now. May these efforts not be in vain.

12. We have long been pained in view of the destitutions of this province, and have earnestly prayed that other laborers might join us. When br. and sister Hall arrived, a little more than four months since, we greatly rejoiced in witnessing the answer to our prayers, and began immediately to form plans for enlarging the sphere of our operations. But now, *both* sleep in death, and we are left to more than our former loneliness.

24. The excitement and fatigue attending the last days and the funeral of dear br. Hall, threw me into a fever, which prevented me from preaching last Sabbath, and also forbade my meeting a congregation at Koung Oung's, which I had intended to do weekly, at least. We have, however, had several visitors at the house, and the native assistants give rather encouraging accounts of their labors in the villages. To-day enjoyed the privilege of addressing my usual Sabbath congregation, from the words, "Behold I bring you good tidings of great joy, which shall be to all people." I delight to tell these dying heathen of the precious Savior, and some listen with attention; but, alas! the multitude, trusting to their own righteousness, think that they are whole and need not a physician.

The opposition of the natural heart to the gospel of Christ, is every where the same,

and, unless restrained, will expose itself in similar cavils and pretences. Even when overawed through the force of truth, and apparently supplanted by a tender susceptibility of right impression, it still maintains possession of the "inward man," till overcome and slain by the Spirit of the Almighty. But "man's extremity is God's opportunity." The "promise of the Father" will be given. Yet for this, "prayer must be made without ceasing, of the church to God."

28. This evening preached at Koung Oung's, from the parable of the tares; and although it was a dark, rainy evening, eight or ten, beside several of my scholars, were present, and I believe the truths spoken to them were well understood. As usual, there was a long desultory conversation after the sermon. The idol-maker was as violent as ever in his opposition to Christ, and was aided to-night by the interpreter to the Thau-nah, who, though rather more respectful to me, is no less a despiser of my Master. His great effort was, to prove that Christians are not as good as their law requires them to be; and therefore *we* ought not to charge sin upon *them*, or say our religion is better than theirs. We would be very good, if we obeyed all the requirements of our religion, and they would be equally good if they obeyed all the commands of Gaudama; but both fail, and therefore all are alike.

Oct. 1. In view of our low condition, consequent upon the death of two who joined our little church at its formation, and the absence of another, together with the general hardness of heart which characterizes all around us, the church observed last Friday, as a day of fasting and prayer. At the prayer-meeting in the afternoon, I spoke of the necessity of humbling ourselves before God, both as a necessary preparation for the commemoration of the dying love of Christ on the coming Sabbath, and as essential to our usefulness in attempting to lead the heathen to Christ. The day was one of considerable interest, and I had hoped the Sabbath would be peculiarly interesting and profitable; but a severe head-ache and other pains of body were to me a sad hindrance to enjoyment of soul. I was able, however, to make some remarks upon 1st Pet. 1: 18, 19, and to administer the symbols of the body and blood of Christ to a few, whose names, I trust, are written in heaven. Some of the natives, who witnessed the ordinance, smiled at the novel sight, and others appeared very

serious. O may it not be in vain that they hear so much of the Savior's love to their souls!

4. The cavillers, who have heretofore attended preaching at Koung Oung's, were not present to-night, but a dozen or more, beside scholars, &c., listened attentively to remarks upon a part of the 3d chapter of Romans, designed to show that all men are guilty before God, and can be saved only by the atoning sacrifice of Christ.

8. "One thing thou lackest," were the words from which I spoke to-day, endeavoring to show, that however fair a man's outward conduct might be, an essential prerequisite to the enjoyment of "everlasting life" is lacking in every unconverted person. Alas! the pride and folly of man. Some of these heathen see and feel, to a degree, their guilt and danger; but they say, "the threatened punishments of hell are unseen and remote, while the insults and persecutions which we must meet if we renounce the religion of our fathers, will be experienced immediately: we must therefore go on with the multitude, and take the consequences." Oh, compassionate Redeemer, pity and save them!

12. Twenty or more attended preaching at Koung Oung's this evening, and appeared to understand my remarks upon the nature and necessity of the new birth. After sermon, several staid, not to cavil, but seriously to inquire. The idol-maker, who did not attend the preaching, just stepped to the door, (the whole front of the house,) long enough to ask what God created the heavens and the earth for.

15. Endeavored to show my hearers to-day, that Christ alone can give true happiness, either in this life or hereafter. The heathen, however, are so gross and sensual, that they seem almost incapable of forming any idea of happiness, separate from that which they enjoy in common with the beasts. They acknowledge, to be sure, that *spiritual* happiness, (the kind *enjoyed by God,*) is superior to the *animal* happiness (*enjoyed by beasts;*) yet with one accord they seek the latter.

17. This morning the young man who was employed by br. Hall as a teacher, came to take his leave of me, and has gone to reside at an island about a tide distant. He appeared quite docile and interested at different times, and was particularly tender after the death of sister H. Since he left our house, he has regularly attend-

ed preaching on the Sabbath, and at Koung Oung's, and says he daily reads the bible; so that his neighbors say, he has forsaken the religion of his father, and become a *padre*. One other young man attends worship, reads Christian books daily, and often comes to the house and receives religious instruction with much apparent docility and interest. He often brings others with him for tracts, &c., and now seems in quite an interesting state; but I have been so often disappointed, that I do not feel enough assurance in any one, to mention him in my journal as a promising inquirer.

29. Last Sabbath I was confined to my bed, and threatened with "an attack of dysentery, tending to inflammation of the bowels;" but to-day, through divine mercy, I am in health, and have been permitted to urge upon a congregation of about twenty-five attentive hearers, the necessity of heart religion. My remarks were founded on the parable of the ten virgins; and although the weather was hot and oppressive, all were wakeful, and some eyes filled when I spoke of the dreadful consequences of being unprepared to meet Christ, when he shall come to judge the world. After sermon, a large number of the scholars gave a very full and satisfactory account of what had been said, and expressed an earnest desire to be like the wise virgins, who were ready, and entered in with the bridegroom to the feast. Oh, that it may indeed be so with them!

A few days since, we had about twenty Burman visitors, belonging to boats bound to Calcutta, and to-day as many more. Some listened seriously, and seemed to prize the tracts which were given to them; but the results of all our efforts are known only to the Omniscient. My own impression is, that there must be far more importunate and constant prayer for the heathen, *throughout the whole church*, before very great and glorious results will attend the efforts which are made by the few scattered missionaries for their good.

Nov. 3. A few days since, br. Fink arrived from Akyab, to remain with his family here, while the vessel, on which they are passengers to Calcutta, is taking in her cargo of salt. He preached this evening at Koung Oung's, from the words "I am the way." About fifty were present, and manifested a considerable interest in what they heard, though some opposed. A Mus-

sulman thought that his knowledge of the true God, and his thirty days' fast, would save him, without Christ. "No," said br. F., "you know the Eternal God, yet constantly violate his commands; what good will mere knowledge do you? You fast, too, thirty days annually, eating voraciously every night, and sin the whole year; how then can your fasting atone for all your sins?" The Boodhists tried to show some cause for trusting to their own righteousness for salvation; "but," said br. F., "you are like men owing thousands of rupees, and at the best having only a few to pay with. Can they liquidate the debt? No, nor can your own works of righteousness atone for your sins."

5. Br. F. preached to-day from "God is love." Some eight or ten young men, beside scholars, &c., were present, and paid good attention to the proofs of the love of God which were adduced. In the afternoon we observed our usual prayer-meeting, and enjoyed a season of much interest.

8. This evening was a most delightful one, and we went to Koung Oung's with the hope of meeting a large congregation; but on our arrival no one was present. In a short time, however, a few came together, and br. F. commenced his sermon from the text, "If ye love me, keep my commandments." At one time the hearers numbered thirty or forty—then were reduced to three or four—and again rose to about thirty. On the whole, a good deal of truth was listened to, and I think understood. Oh, that it might be believed.

12. To-day br. F. preached from the account given in Mark 10: 46, 52, of the healing of the blind man, and applied it in an interesting and instructive manner to the state of those who are spiritually blind. The scholars gave a very full and accurate account of the sermon, and expressed a desire that the eyes of their understanding might be enlightened; but, alas! I fear they realize but little of their blindness.

Continued illness of Mr. Comstock and family—Departure for Calcutta—Serampore station at Chittagong.

13. I have suffered for a few days past, from fever, &c.; and as the doctor says "to leave the province for a time would do me more good than all the medicine in Kyouk Phyo," I have

at length engaged a passage to Calcutta, by way of Chittagong, and to-day have dismissed our scholars, and commenced preparing to leave. I have before been repeatedly urged to go to sea, but have delayed, hoping to improve here, or at least keep along till this mission was reinforced; yet as no one arrives, and I as well as Mrs. C. and L. are constantly experiencing attacks of fever, &c., I dare not neglect the advice of physicians and others longer. May the Lord bless the change to our restoration, and make us instruments of good, wherever it may be his will to place us.

15. A splendid theatrical exhibition, just in front of Koung Oung's house, prevented regular preaching this evening; but two or three stepped in a few moments to converse, and a spirited discussion was kept up between br. Fink and the idol-maker for about fifteen minutes. "The maker of gods" confessed that the religion of Gaudama provides no salvation for a sinner, and at length said there was no profit in talking further. "To be sure not," said the native assistant, "for you have already been confuted three times."

19. Br. F. preached a very plain and interesting sermon from the text, "Thou shalt have no other gods before me;" showing that God is infinitely worthy of the love and adoration of men, and that He alone is worthy.

21. This evening went on board the "Adele Marquand," with my family and most of my goods. I cannot doubt that this step was absolutely necessary, and nothing short of this could reconcile me to it. Since the vessel anchored in our harbor, Mrs. C. has had an attack of ague and fever; L. has had two, and I have been reduced considerably by night fevers. I leave my sphere of labor with regret, but it is vain to remain with such health as we have had for a year past, and I trust all will be over-ruled for the good of the heathen, and the glory of God. May health speedily be restored, and we be permitted to labor again for degraded and wretched Arracan.

Dec. 16. After spending ten days very pleasantly, and with some profit, I trust, with br. Johannes at Chittagong, we resumed our passage to Calcutta this evening. The mission here was established by the Serampore brethren, about twenty-five years since, and the foundation of the Mug church was laid by Mr. De Bruyn, the first missionary. After the cession of Arracan to

the English, the church members wished to return to their own country, and were accompanied there by br. Fink in 1826. The principal efforts of the missionary at Chittagong, are among the Hindoos and Mussulmans; yet only one or two have been converted. A large number of Roman Catholic children, of Portuguese extraction, who are here very numerous, have also been taught English, and some of them, it is believed, have been made wise unto everlasting life. Br. Johannes is assisted by a native preacher from Serampore, and his principal Sabbath congregation is a concourse of beggars, sometimes numbering eighty, to whom he gives alms and preaches every Lord's-day. He has three weekly services in English, and two in Bengali, besides instructing his assistant every day, and collecting congregations frequently in the town. While I was with him, I preached three times to twelve or fifteen attentive hearers. I trust I shall not be altogether inactive and useless, while absent from my station.

27. The vessel in which we have taken passage to Calcutta, having run aground on the 19th., we left on the 22d, in small boats, for Burisol, where we arrived the next day. Here we were kindly received by br. Bareiro, the missionary of the Serampore brethren. The station was commenced in 1829, by the judge of the district, who was baptized by a missionary from Dacca, and immediately proposed to support a mission here, provided the Serampore brethren would furnish the man. This they did, and Mr. Ganet supported the missionary while he remained at the place, about five years. Since the station was commenced, about a dozen natives have been baptized, and the church now has nine resident members. Two native assistants are connected with the station. Through the efforts of Mr. Ganet, a large school for instructing the natives in English, &c.—was established about the same time that the mission was commenced. This now contains about 150 scholars, and is taught at present by br. Bareiro. I attended his worship on the Sabbath, and was much interested in the neat as well as devout appearance of the converts. Near Burisol is a settlement of Mugs, and I had an opportunity to preach Christ to several whom I found in town, and to furnish them with tracts. I also left a small supply with br. B., as he said

they frequently came to him for them. Yesterday our cutter arrived, and this evening we resumed our passage.

Jan. 4, 1838. This morning reached Calcutta, and were kindly received by br. Thomas, at the Baptist Mission Press, Circular Road.

March 1. When we left Arracan, I hoped that the effect of the passage and change of air, &c., would be so salutary as to prevent the necessity of complying with that part of the medical prescription, which advised me to take a voyage during the hot weather, and not to return to the province till after the rains; but my hopes have not been realized. A short residence in Arracan now, I doubt not, would soon reduce us as low as we were before leaving. I feel, therefore, compelled to go to sea again, and to remain away from Arracan till after the rains, and have engaged our passage to Maulmein. Since I have been here, I have preached at the Circular Road and Loll Bazaar chapels, at the Bethel, at Serampore, and at Howrah. Mr. Fink has withdrawn from Serampore, and has decided to leave Akyab. He is so well fitted to labor among the Mugs, that I had hoped that he would be appointed by our Board to the same station, and it is the unanimous opinion of the brethren here, that he should join our mission. If Akyab is abandoned by others, it will be the most important place for us in the province, demanding two missionaries.

EXTRACTS FROM A LETTER OF MR. COMSTOCK, DATED MAULMEIN, APRIL 13, 1838.

Arrival at Maulmein—Remarks on the climate of Arracan.

I reached here on the 7th inst., and am happy to say that the health of both Mrs. C. and myself, is much improved. I trust we shall be able, after the rains, to resume our labors in Arracan, with a very fair prospect of tolerable health for years to come. I think, however, that there can be no doubt of the necessity of abandoning Kyook Phyoo. Of the fifty-three Europeans who have resided there since I have arrived, some for a few months, and others for two or three years, sixteen have died, nineteen have been seriously sick, some at the very point of death, and two or three others have suffered some from sickness; and the mortality seems to increase there from year to year.

The unhealthiness of this one place has strengthened the opinion, long prevalent, that Arracan is decidedly unhealthy, and almost fatal to foreigners. Many years since Cox's Bazaar proved fatal to several Europeans, indeed to all who resided there any time; and it was at once concluded that *Arracan* was a grave-yard for them. Cox's Bazaar, however, though inhabited by Mugs, is not in Arracan, but in the Chittagong province. During the war with Burmah, most of the officers and men who were marched into Arracan, died; but they were passing through the jungle in the rain, harassed on every side, poorly fed, &c. &c. Akyab, since the English took possession of the province, has had the reputation of being particularly unhealthy; but I am not aware of facts that prove it to be peculiarly fatal to Europeans. Many have been sick there, and some have died. Yet a knowledge of the circumstances might create a doubt whether the town itself is really sickly. Since I have been in Arracan, ten gentlemen, five ladies, and three children have resided there for a longer or shorter time, beside several who arrived six or eight months since. One child has died, and most of the gentlemen have been sick; but they had been out in the jungle just at the close of the hot weather and the beginning of the rains, at the time of the rebellion in the Akyab district in 1836. For a year or more past, a good deal of labor has been bestowed on clearing jungle, drains and other improvements about the city, and during the last rains there was very little sickness there. It contains a population of 12 or 15,000, and is constantly increasing. There is a church of thirty or forty members, and three or four good assistants. On these accounts it is highly desirable that two missionaries be stationed there, and, as far as health is concerned, I believe it will be perfectly feasible to occupy it. No expense will be spared by government, to render the place salubrious and important.

Ramree has been frequently mentioned in my communications to the Board; and I will now only add, that it has been occupied by two or three English at a time ever since the Burman war, and it has never, that I am aware of, been considered particularly unhealthy. Of the healthiness of Sandoway, there has never, I think, been but one opinion among those who know any thing about it. It is decided-

ly salubrious. There are, then, three very important stations in Arracan, which, I doubt not, can be occupied without an imprudent and undue exposure of health. I write thus, because I find the opinion very general here, and at Calcutta, that the province should be abandoned, as too pestiferous to be occupied. My own opinion is, that it is not necessary or advisable to abandon it. Mrs. C. and myself shall have no hesitation in returning there after the rains, should health and strength be restored to us. Indeed, we know of no place where we should be more willing to spend the remnant of our days, provided that the mission there will be sustained efficiently by the Board. I am, therefore, very anxious that one acquainted with the language should return with us at the close of the rains, and that others should, as soon as practicable, be located there by the Board. Burmah is now closed, and may be so for months and years to come; and if Arracan is now abandoned, the only outlet for the many books printed and being printed may be these provinces, with less than half the population of Arracan. For these reasons, I am solicitous that Arracan should not be abandoned, but rather occupied efficiently.

West Africa.

EXTRACTS FROM A LETTER OF MR. CROCKER, DATED EDINA, JULY 21, 1838.

Mission School.

Our school, under the care of br. Day, gives us, at present, a good degree of satisfaction. Sixteen native boys belong to it. Their conduct and proficiency are, in general, pleasing. Two of the most forward, from their knowledge of English, are becoming very useful to us as interpreters. Should they progress as they have done, and be permitted to stay with us a year or two longer, their services will be of inestimable value to the missionaries. The school is the only place to which we can look for good interpreters, and instructors in native schools.

Br. Day confines himself to English studies. I have two classes of the most forward of the boys, whom I instruct once a day in reading their own language. The second class are in the "Basa Spelling Book." The first class having gone through that, I furnish

them with manuscript reading. Out of school, with the assistance of my colonist interpreter, I make a translation into their language. This I carry into school, and require them without assistance to turn it into English. If the translation is correct, they will generally find but little difficulty in reading it. If the translation is incorrect, or defective, by proper illustrations and explanations of the idea they will be able, commonly, to point out the error or defect. By this means we mutually instruct each other. One of the second class, a boy about twelve or thirteen years of age, is, we hope, converted to God.

As it respects health, we have all been highly favored. Br. and sister Clarke have had no attack of fever, which might be considered dangerous. And much of the time, they say, their health is as good as it was in America. My own health has been better within six months, than it had been for the same length of time, since I first had the fever.

Relative position of the settlements in Liberia.

In the old colony, Monrovia is the principal town. It is situated near the mouth of the Mesurado river, about 70 miles northwest from Edina. It once had a somewhat extensive and lucrative trade with the natives; but, owing to the wars, carried on principally to supply slavers with victims, their trade with the natives is, at present, very small. Some of the merchants have recently given their attention to agriculture. Up Stockton creek, which communicates with the Mesurado and the St. Paul's, about five miles from Monrovia, is the town of New Georgia, inhabited by recaptured natives. Three miles further, on the St. Paul's river, is the town of Caldwell, containing probably three or four hundred inhabitants. Twelve miles further up the St. Paul's, and about twenty miles from Monrovia, Millsburg is situated,—about three hundred inhabitants. The three last-mentioned towns are principally agricultural. Coming down the coast from Monrovia, we next come to Marshall, a small settlement, about 35 miles N. W. of Edina, near the mouth of the Junk river. The inhabitants give their attention to farming. The sea port of Little Basa is a native salt-town on the sea-coast, about twenty miles N. W. of Edina. A few

colonists reside here in houses of native construction, for the purpose of trade. Here a slave factory has recently been established, and is pursuing its business with an energy which threatens rapidly to depopulate this region. As this establishment is within eleven miles of the town in which I reside, from its influence, though perhaps not aimed directly against our enterprise, I have been hindered, no doubt, in trying to get a native house completed. The head men on whom I rely for the building of the house, find it so much easier to get money by selling slaves than by work, that their attention is very much taken up with that. Edina, the place where we now reside, is a pleasantly situated town, having the ocean on its western boundary, and on the eastern a broad expanse of water, formed by the union of the St. John's, Mechlin, and Benson rivers. The two latter empty into the first, and, passing along between Basa Cove and Edina, are poured into the sea. This town contains not far from three hundred inhabitants, a large portion of whom are beginning to turn their attention to agriculture. The mission-house stands on a hill just out of the village, and commands a very pleasant view of Edina, Basa Cove, St. John's and Mechlin rivers, and of the ocean. Basa Cove, on the south side of St. John's river, is a pleasantly situated place, having the ocean on the west, and Benson's river on the east. This town has been built since we came here, and appears to be flourishing. The inhabitants have entered upon the cultivation of their farms with a commendable zeal, and encouraging success. This town contains, probably, a little over three hundred inhabitants. About seventy or eighty miles down the coast is Senou, purchased by the Mississippi Colonization Society, as a location for their emigrants. The town is on the sea-coast, having the Senou river on the east. The principal place of residence for the colonists, is, I believe, about four miles up the Senou river. The number of inhabitants is small; how many, I do not know. About seventy or eighty miles further to the leeward, is Cape Palmas. This seems to be the most delightful region of any in the colonies. The Presbyterian and Episcopal missions, are, in respect to the natives, "laying a good foundation for the time to come."

Domestic.

DESIGNATION AND DEPARTURE OF MISSIONARIES.

The Rev. James O. Mason and wife, of Granville, N. Y., and Miss Elizabeth Boynton, of Haverhill, Ms., missionaries to the Creeks, left New-York city on the 12th of September last, for the Indian Territory, *via* Pittsburg and Cincinnati, in company with Mr. and Mrs. Kellam, of the same mission. Mr. Mason is a graduate of Hamilton Literary and Theological Institution.

The Rev. Josiah Goddard, of Wendell, Ms., and Mrs. Eliza Ann Abbott Goddard, of Holden, Ms., Rev. Coroden H. Slafter, of Norwich, Vt., and Mrs. Maria Maine Slafter, of Oxford, N. Y., together with Mrs. H. M. Mason, of the mission to the Karens, sailed from this port, in the barque Apthorp, Capt. Gay, on Thursday, the 6th ult., for Maulmein, Burmah, and Singapore. A public religious service was held on the Tuesday evening previous, in the Baptist meeting-house in Charles-st., when the missionaries were set apart to their work, and the instructions of the Board to Mr. Goddard were read. Mr. Slafter was prevented from being present by severe indisposition.

Order of Exercises, with appropriate hymns: Prayer, by the Rev. Mr. Swain, late of Granville, Ohio; Reading of the Scriptures, by the Rev. Mr. Stow, of this city; Reading of the Instructions, by Mr. Peck; Consecrating Prayer, by the Rev. Dr. Bolles; Address, by the Rev. Dr. Sharp, pastor of the church in Charles-st.; Concluding Prayer, by the Rev. Mr. Neale, pastor of the 1st Baptist church in this city. Mr. and Mrs. Goddard are designated to the Chinese mission, to reside for the present at Singapore. Mr. and Mrs. Slafter are appointed to the mission to Siam, and will proceed immediately to Bangkok.

The missionaries carried out with them valuable supplies, including one thousand reams of paper for the Burman mission, and a printing-press for the mission to Siam.

NOTICE OF THE PUBLISHERS.

The publishers of the Baptist Missionary Magazine submit to its patrons the importance of procuring for it a more extensive circulation. At present, the number of copies distributed in New-England, average scarcely one to fifty of the members of our churches; in other large sections of our country, the proportion is less than one to a hundred; in others still, it is one to five hundred members.

So extremely disproportionate a patronage of

the only periodical devoted to the missions of the General Convention, is to be deeply regretted. There is a close correspondence between the extent to which missionary intelligence is diffused, and the amount of organized effort to sustain the missions. Those will contribute to their support most promptly and liberally, who, other things equal, know best their condition and claims. To communicate such knowledge and to excite to missionary effort, is the direct aim and tendency of the *Missionary Magazine*. It is the official organ of communication from the Board and their missions—their general agent, to report their proceedings, to present their wants and the condition and prospects of the heathen, and to acknowledge the aid which they have received. Its representations are authentic and full; and none can receive and duly entertain it, and not feel a new and generous impulse to help the cause which it advocates.

It is from these considerations that the publishers are the more especially solicitous to extend the circulation of the *Magazine* at the present time. Our readers are aware, and we would that *all* our brethren were aware, that the operations of our missions are threatened with speedy embarrassment. A crisis is near at hand. Let the present rate of contributing to the treasury continue but a short time longer, and results the most disastrous will follow. The work which now presses most urgently upon us, is at home. The whole church should be aroused and moved, as with one impulse, to give of their substance and their prayers. Our contributions must be greatly increased, and the number of contributors greatly multiplied. To effect this object, information must be more widely disseminated, the necessities of the missions made known to the members of all the churches; and it must be *felt* by all that *all* should contribute, and that none is too poor or too distant to afford some aid.

In view of these facts alone, will not the friends and supporters of the missions of the Board, make immediate personal efforts to enlarge the circulation of the *Magazine*. In places where there is no local agency, will they not depute some suitable person to fulfil that service, and give him their subscription and address? Will not the pastors of churches, especially, present to their respective congregations, at the Monthly Concert, or other fit opportunity, the design and character of this work, and the importance of its being taken by all who would become familiarly acquainted with the progress, the necessities, and the prospects of the missions, and who can be induced to do worthily for their support.

Donations,

From November 10 to December 1, 1838.

Maine.

Brooks, William Dwelly, Esq., for
Bur. mission, 9,35

Massachusetts.

Boston Bap. For. Miss. Soc., Mrs.
Mary Spaulding, 5,00
" Charles-st. Bap. ch., part
of extra subscription, per
Dea. Joseph Woodcock, 109,33
" Baldwin Place, Bap. ch.,
mon. con., 6,85
Carver, Mrs. Tilson Pratt, for In-
dian missions, 50—for Burman
do. 1,00, 1,50
Buckland, Dea. Harris Wight, for
Bur. Miss., per Wm. Forbes, 10,00
Dorchester, Mrs. Mehetable Frost,
for China miss. 3,00—do. do.,
for Karen do., 2,00, 5,00
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con., per Rev. T. Driver, 24,06

161,74

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Poughkeepsie, a collection, per Rev.
Howard Malcom, 14,50

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New-Jersey State Convention, per
Rev. Howard Malcom—

Trenton, a collection, 11,52
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Nottingham Square, J. G. Coleman 2,00
" Rev. J. Stiles 25
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" Baptist ch. 1,54
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Middletown, Rev. D. B. Stout 1,00
West Corner, David Hill 2,00
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61,01

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Pennsylvania State Convention,
per Rev. H. Malcom—

Harrisburg, Bap. ch., mon. con., 21,00
Mrs. Kingsford, missionary box, 1,00
Pittsburg, 1st Baptist ch. 23,16—
a gold watch-chain and key,
12,25, 35,41
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Philadelphia, Sanson-st. ch. 50,25
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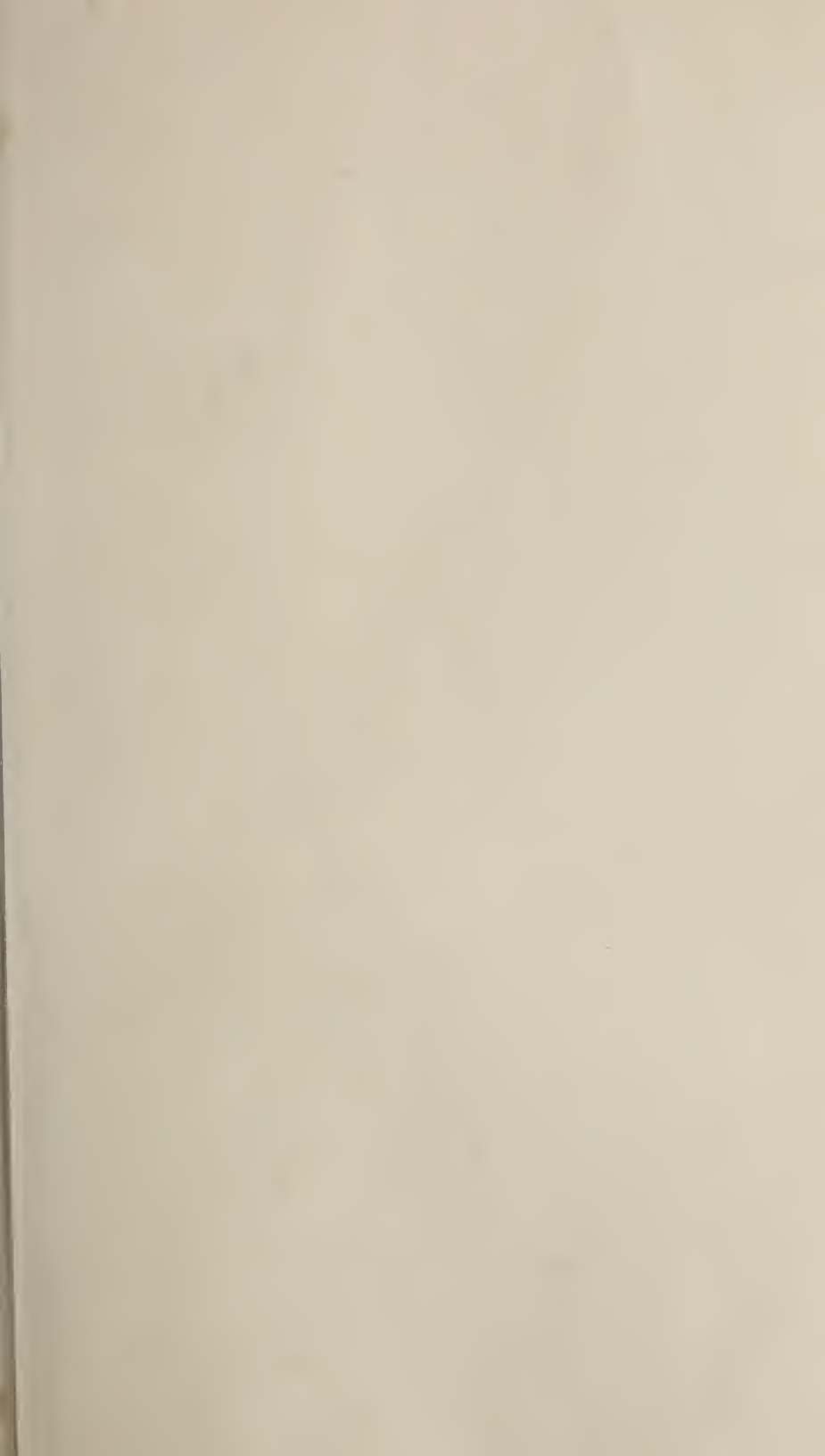
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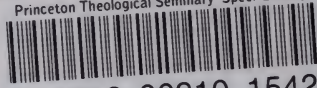
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